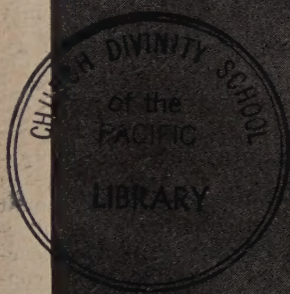


The Living Church

April 6, 1952

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Harold M. Lambert.
THE FIGURE OF THE CROSS — in Christ's path, as in the path of His followers [see page 16].

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Giver Not Recipient

"SORTS and Conditions" [L. C., March 23d] erroneously reported that I was given the National Press' award for the best article for laymen at the recent conference of the Laymen's Movement for a Christian World of which I happen to be a director.

Actually, I presented a Laymen's Movement Award for Religious Writing to Senator Ralph Flanders for an article he wrote for *This Week* magazine and also William I. Nichols, editor, for his part in publishing it.

It is true that I am a lay reader from St. Bartholomew's, New York, and that I write religious articles for laymen. I am afraid, however, that nothing I have written would merit your generous suggestion that it was potential award material. It is not.

LEE H. BRISTOL, JR.,
Assistant Advertising Manager,
Bristol-Myers Company.
New York, N. Y.

Proportionate Salaries

THREE years ago a clergyman aroused the Church to a realization of the inadequacy of the allowances given many beneficiaries of the Pension Fund. The General Convention acted upon the matter and effected a desirable change in the assessments and allowances.

The writer of this note broadcasts this appeal with the faint hope that the General Convention will set up a committee or commission to study the matter of clerical salaries and the relation of the salary in every parish to the annual total budget of that parish.

In this year of grace (and of social enlightenment), we have this sort of condition: "St. Beulah's on the Boulevard" has 350 communicants, pays the rector \$6000 per year, spends \$3500 per year for music, but never gives more than \$1800 for missions and benevolences. "St. Faith's among the Factories" has 700 communicants, pays the rector \$3600 per year, spends \$1200



for music, and contributes \$4200 a year for missions and benevolences.

There are no phrases in dignified diction that adequately describe this ridiculous way of operating the Church of God. The salary inequalities among the clergy are a shameful comment upon a body of Christians that makes some pretense to be interested in social justice.

Every clergyman could readily cite many instances of rectors who accept salaries out of proportion to their total parish budget. This in face of the fact that other diligent and earnest colleagues are getting along on an inadequate stipend, but withal are insisting that their parishes accept the proportionate share of diocesan assessments.

Any efficient business corporation would relate a manager's salary to the activity and profitableness of his shop or store. Not so the Church. Each vestry sets the rector's salary on a basis of sentiment or precedent. And no canon of the Church places any limitation on what the clergyman may expect or what the vestry may decide.

Having no first hand experience of the procedures of the General Convention, I would propose that a commission be appointed to study the matter with these principles in mind, viz., that every clergyman's salary (when it exceeds the diocesan minimum) must be related to the amount of money given by the parish to the diocesan fund; that the ultimate pension benefits be likewise conditioned by such contributions and not by the disproportionate



CHURCHMAN Lee H. Bristol, Jr., (right) presents awards for religious writing.*

*To (from left) Mr. Nichols and Senator Flanders. Standing by is Wallace C. Speers, chairman of the Laymen's Movement for a Christian World.

salary that the clergyman may have accepted.

This matter may seem to be an involved and difficult one. But the General Convention owes it to the Church to see that a just and adequate canon is adopted. Such legislation would make for a more healthful frame of mind among the great number of clergymen who rightfully chafe under the present system.

(Rev.) JAMES C. GILBERT,
Rector, St. James Church,
Philadelphia, Pa. Kingsessing.

Party Labels?

WHEN some of us are trying our best to hold the Anglican family together, stressing everything this Church has that is common to all parties even when we must disagree, is THE LIVING CHURCH now out to give official labels to parties?

Was the Army chaplain [L. C., March 9th] who presented the group for Confirmation by the Old Catholic Bishop an Episcopal chaplain? Or, was he, not an "Evangelical Protestant Episcopal" chaplain, but (as you named him) an "Anglo-Catholic" chaplain?

Goddes Bones, Brethren! How far are we going to carry this particularist madness?

(Rev.) G. F. TITTMANN,
Rector, St. Mary's Church,
Arlington, Va.

Plan for American Dominicans

I HAVE been reading THE LIVING CHURCH for over two years and found it to be not only helpful in knowing the Episcopal faith but a wonderful book.

I am a convert from the Roman Church and a former Dominican of that Church. Since I have embraced the Anglican faith it has been my wish to establish in the Church an American province of Dominican Brothers.

I understand that the Episcopal Church has "Dominicans" in England, but what I have in mind is an order of teaching and working brothers not affiliated with priests. I spoke to my pastor about it and to two of the eastern bishops and they have advised me to find someone else who would be interested in the Dominicans and would join me.

The work of the brothers would be in the same line of work as the Brothers of St. Joseph with pastoral work and teaching. Dominicans take the three vows of poverty, chastity, and obedience, and wear a white habit similar to the Holy Cross brothers. They would enable the priest to do duties that he would not be able to do because of the lack of time and help.

I would like to hear from anyone interested in becoming a Dominican brother (ages 20 to 30) or from anyone interested in helping us in any way.

If anyone is interested and is willing to help, or join I have the assurance of a bishop to aid us.

RICHARD K. O'CONNOR,
Bronx, N. Y.

Relief Fund Audit

WE have made an examination of certain records relating to relief funds collected through THE LIVING CHURCH,

a weekly publication, to ascertain that all recorded donations received and published in THE LIVING CHURCH during the year ended December 31, 1951, were distributed according to the wishes of the individual donors as published in THE LIVING CHURCH. We examined paid checks in support of the distribution of the donations collected, and inspected either the acknowledgments of the receipts of the funds so distributed or copies of letters of transmittal, but we did not confirm the distribution by direct correspondence with the recipients of the funds distributed.

In our opinion, the donations published in THE LIVING CHURCH as having been received during the year ended December 31, 1951, were distributed in accordance with the published wishes of the donors. Such donations may be summarized as follows:

Donations received, as published in THE LIVING CHURCH, and distributed —		
Received in 1950,		
distributed in 1951	\$	165.40
Received in 1951..	\$4,868.93	
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not distributed		
until 1952	340.20	4,528.73
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	\$495,945.56

In addition to the foregoing, donations amounting to \$165.31 were received in December, 1951, and were published in January, 1952.

No charge was made against the donations collected for expenses incurred by Morehouse-Gorham, Inc., in the collection and distribution of the funds.

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THURSDAY, APRIL 17th

- 10:00 A.M. Address: "The Liturgical Movement in the Episcopal Church"—The Rev. Massey H. Shepherd, Jr., Episcopal Theological School, Cambridge, Mass.
- 11:00 A.M. Discussion Groups.
- 12:00 Noon Prayers—The Suffragan Bishop of Newark
- 3:00 P.M. Address—"Relating the Liturgical Movement to Parish Life"—The Rev. C. Kilmer Myers, Grace Church, Jersey City, New Jersey
- 4:00 P.M. Discussion Groups
- 5:00 P.M. Evening Prayer (choral)—led by choir from the General Theological Seminary
- 8:00 P.M. Address—"Liturgical Arts"—The Rev. Thaddeus Clapp, St. Mark's Church, Worcester, Mass.
- 9:00 P.M. Discussion Groups

FRIDAY, APRIL 18th

- 7:30 A.M. Holy Communion—Celebrant, The Bishop of New York
- 8:30 A.M. Breakfast, Parish House
- 9:30 A.M. Address: "The Eucharist in Action"—The Bishop of Central New York

Discussion Group Leaders:

- Urban Churches— The Rev. John O. Patterson, Kent School, Conn.
- Suburban Churches— The Rev. Langtry Williams, St. Andrew's Church, Long Island City, N. Y.
- Town Churches— The Rev. T. L. Ludlow, St. Thomas' Church, Newark, Delaware.
- Rural Churches— The Rev. Arnold J. Pedersen, Trinity Church, Lowville, N. Y.
- Schools— The Rev. Meredith B. Wood, Hoosac School, Hoosick, N. Y.

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A Weekly Record of the News, the Work
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Things to Come

APRIL						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
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MAY						
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18	19	20	21	22	23	24
25	26	27	28	29	30	31

April

6. Palm Sunday.
7. Monday before Easter.
8. Tuesday before Easter.
9. Wednesday before Easter.
10. Maundy Thursday.
11. Good Friday.
12. Easter Even.
13. Easter.
14. Easter Monday.
15. Easter Tuesday.
16. Associated Church Press, Washington, D. C., (to 18th).
17. Executive Committee, General Department of Church World Service, NCC, at New York City.
18. Woman's Auxiliary, Executive Board, Greenwich, Conn.
Eastern Oregon convocation, to 20th.
Mexico convocation, to 20th.
20. 1st Sunday after Easter.
Kansas convention, to 21st.
21. General Cabinet, NCC, New York City.
Television workshop, NCC, Ames, Iowa (to 25th).
- Oregon convention.
22. National Council, Seabury House.
Upper South Carolina convention.
Sacramento convention, to 24th.
South Dakota convocation, to 24th.
Upper South Carolina convention.
23. Liberia convocation.
25. St. Mark.
26. Erie election of bishop.
Spokane convocation, to 27th.
27. 2d Sunday after Easter.
Salina convention, to 28th.
29. South Carolina convention, to 30th.
South Florida convention.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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by Thomas Sugrue

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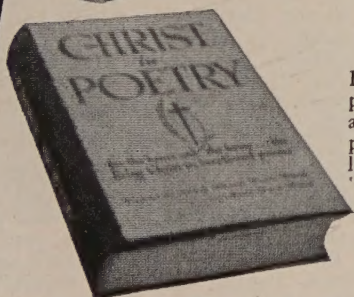
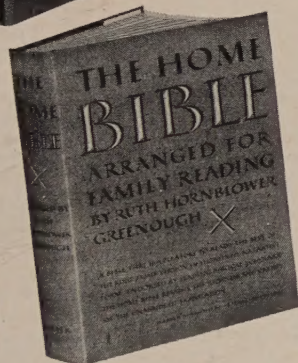
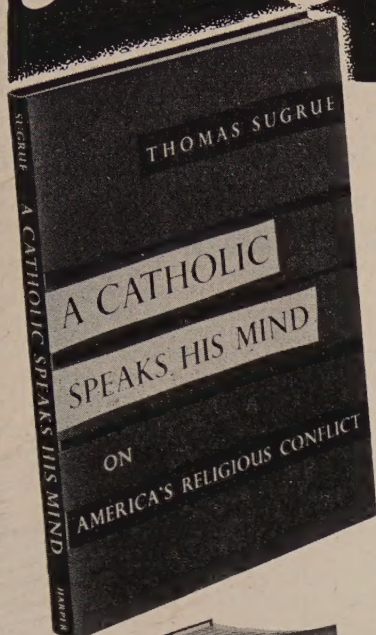
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NEXT WEEK is Holy Week, when the Church celebrates the events that took place in Jerusalem more than 1900 years ago "whereby God has given unto us life and immortality." The impress of this greatest news story of all times seems to be stronger year by year, as more and more business firms in more and more cities close their doors for three hours on Good Friday. Preliminary reports indicate that the movement is continuing to grow this year.

IN THE EARLY ages of the Christian Church, to hold a celebration of the Holy Communion was considered a gay and cheerful activity, inappropriate to days of penitence and fasting. Nowadays people find it easier to be unhappy in church, but the older outlook remains to the extent that in parishes which have a daily celebration of the Holy Communion the Good Friday service stops short of the Prayer of Consecration and Communion is given from the reserved Sacrament.

THE THREE-HOUR service from 12 to 3, however, appears to have become the main observance of the day in churches of many different communions. This service is the most difficult of the year for the clergyman. Not only does it lack a Prayer Book liturgical outline, but he must preach seven times on the same seven texts he preached on last year. The clergy like to vary their sermons, and many times this columnist recalls squirming through addresses on "seven something elses" instead of the "seven words from the Cross." Speaking only as one layman, I hope that the priest I hear on Good Friday will forget all about variety and any other rhetorical virtues and will simply and sincerely guide the thoughts of the congregation through those three hours of darkness in which God gave His uttermost to man and a Man gave man's uttermost to God.

THE OFFERING taken on Good Friday is traditionally the Episcopal Church's means of supporting Church work in the Holy Land. The Anglican Bishop in Jerusalem, in a recent letter to an American friend, reports that the majority of the 135,000 Arab Christians in his jurisdiction are still refugees, kept alive by UN help but only slowly being resettled. The Church's task, he says, is to provide new schools and new churches in camps and towns where the refugees are settled. Not only Anglican work but relief for members of the ancient churches of the East is helped by the Good Friday offering as far as inadequate funds permit.

RED CHINA'S custom of holding Americans for ransom (called by the Chinese "fines" or "legitimate debts") has been applied to missionaries as well as to American business men. Secretary of the Treasury John W. Snyder announces that two missionaries of non-Roman Churches, whom he did not identify further, are still being held although permission has been granted to their missionary boards to send the funds demanded

for their release. RNS says that the government is watching the situation with "increasing apprehension."

THE DEATH of Howard Chandler Robbins on March 20th removes from the American Church scene one of the leaders of the Liberal school of thought. He had been in retirement for some years, but previously had served with distinction as dean of the New York Cathedral, as a General Seminary professor, and in various capacities in national Church affairs. He was a leader in the effort to seek a basis of unity with the Presbyterians. He was especially active in the field of Church music, being the author of five hymns, the translator of one, and the composer of the tune to one of the five, in the current Hymnal.

QUEEN JULIANA of the Netherlands is planning to visit St. Martin's Church in the Harlem section of New York City on Monday, April 7th, according to an announcement by the Rev. Dr. John H. Johnson, rector. She will listen to a carillon played on bells cast at the Royal Bell Foundry in the Netherlands by the van Bergen Co. Two new swinging bells were recently dedicated at St. Martin's. They were cast at the same foundry, and the Queen sent her personal representative to the casting. Dr. Johnson, then visiting the Netherlands, was also present.

A TOTAL of 95 Confirmation candidates in one year is a respectable record for any parish. For a military chaplain it is a superlative record, and this is the number prepared and presented by Chaplain Philip C. Bentley, USN, at the Naval Training Center in Bainbridge, Md., since last August. Eighty-five of them were confirmed by Bishop Miller of Easton and ten by Bishop McKinstry of Delaware on Bishop Miller's behalf.

ONE DIOCESE which had taken action on the Liturgical Commission's request for an expression of opinion on the present desirability of Prayer Book revision was left out of the group recently mentioned in this column. Diocese left out: Long Island; opinion expressed: No. Perhaps you saw the item in last week's *Time* on the language difficulties of the English Prayer Book, last revised in 1662. The American Prayer Book, however, was revised in 1928, so that we ask the Lord to "direct us" instead of "prevent us."

DESTROYED by a hurricane in 1947, St. Anna's, the only Episcopal Church remaining in the French Quarter of New Orleans, is being rebuilt under the leadership of the Rev. Louis A. Parker, rector. The church began more than a century ago as a floating mission for seamen. At that time it was dedicated to St. Peter, but in later years it was renamed in honor of Anna, the deceased daughter of a beloved rector, Dr. William Mercer. So there is a way for canonizing saints in the Episcopal Church! Other examples are to be found in the many Southern churches dedicated to the memory of bishops and other beloved Church leaders, including General Robert E. Lee.

"ELSA" (the Episcopal League for Social Action) will hold a two-day conference at Seabury House, Greenwich, Conn., the national Episcopal Church center, June 8th to 10th. The subject will be "World peace, civil rights, and social change." ELSA is in favor of all three, according to a statement of principles accompanying the announcement. It is also in favor of industrial democracy. Address for reservations is 135 West Upsal Street, Philadelphia 19, and the charge is \$12.00. The kind of social change favored by ELSA leans toward the left.

IT MAY HAVE looked like Lent in Wilmington, Del., March 23d, but the local "Keep Christ in Christmas" committee was hard at work. Dean J. Brooke Mosley, who represented the Episcopal Church at the meeting, suggested that civic Christmas creches be used. Other proposals made at the meeting, which included representatives of both Catholic and Protestant Churches, included the suggestion that religious leaders be invited to visit the city in the interest of the observance and that "persuasive methods" be used to "discourage drunken Christmas parties."

THE CHOICE of the next General Convention city is made by the Convention itself. Hence it is none too early for dioceses to start making plans for inviting the Convention if they want to have it in 1955. The diocese of Texas, which has repeatedly offered its facilities in the past without being accepted, is already making its plans to present the claims and charms of Houston at Boston this fall. Convention has never met in Houston, and the last time it met in the South was at New Orleans in 1925.

WHEN we last sent out a letter asking the clergy to take parish bundles of *The Living Church*, we promised to publish a list of the 500 places where *The Living Church* is available to the traveling Churchman as soon as we had 500. We now have them, and are readying the list for publication—assuming, hopefully, that we will still have 500 after Easter!

IT IS most encouraging to know that *The Living Church* is to be found in so many parishes of all varieties of Churchmanship and economic condition. But there are 7,851 parishes and missions. Taking our next objective as 10% of the total—785—we still have some distance to go to achieve it.

SPEAKING of business matters, we are delighted at the reception of our new "letter-fold leaflets." More than 15,000 of them have been sold in addition to the 7,000 we sent out to the clergy to show what they were like. The two leaflets are "Anglican Ministers are Catholic priests" by the Rev. Joseph Wittkowski and "The English Reformation" by Dr. Charles Lowry, whose new book, *Communism and Christ* (Morehouse-Gorham, \$2.50), is also turning out to be a best-seller.

Peter Day.

GENERAL

COLLEGES

Communism, Campus, and Church

By FREDERICK H. SONTAG

Despite the fact that Sarah Lawrence College, since its founding as a secular institution, has been hostile to the Church, a priest and a number of laymen of the Episcopal Church have recently come to the college's defense. The college is accused of having "Communist-minded faculty members." The issue has been debated in the halls of Congress and in newspapers throughout the na-

Church. The board, speaking through chairman Harrison Tweed, declined to subject itself to the investigations of the Legion, saying that it would guard the college against subversives and maintain academic freedom of speech and thought by itself.

At the height of the controversy be-

Hohly's letter of support, and the aid being given to the college by local civic leaders.

LABOR YOUTH LEAGUE

He did not deny that the Labor Youth League, which has been found a Communist front organization, if not part of



Robert Browning Baker.

SARAH LAWRENCE COLLEGE: *On campus, no defense for the Faith.*

tween the Legion and the college, the Rev. Harold F. Hohly, for 19 years rector of Christ Church, Bronxville, issued a public criticism of the Legion for its actions against the college, and 175 of Bronxville's most prominent citizens, many of them Republicans and business leaders, published a declaration defending the college.

Sarah Lawrence College was founded in 1926. It is openly a secular institution, closely allied by its founders to Vassar College, where the Very Rev. James Pike, now dean of the Cathedral of St. John the Divine, New York City, some years ago fought a battle to bring Christianity to the campus. The 357 students include as many as 125 Episcopalians, and are taught to examine issues in "liberal, humanistic terms."

The college's president is Dr. Harold Taylor. Dr. Taylor agreed to a lengthy interview with this reporter with the agreement that there would be no direct quotations.

The president was grateful for Fr.

the Communist party itself, was a recognized campus institution recently — a college catalogue being best evidence.

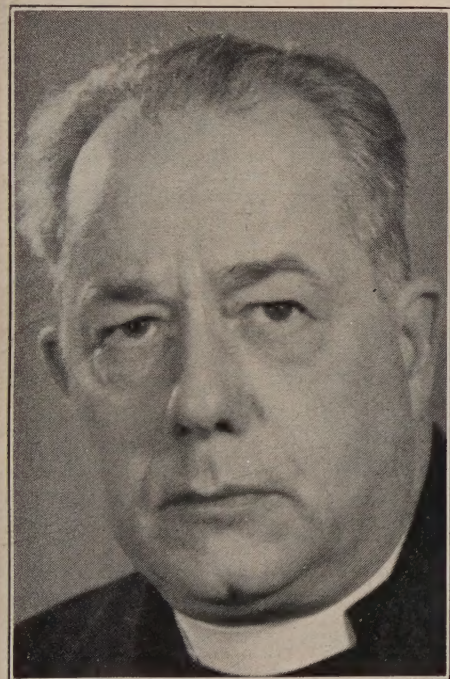
Dr. Taylor said that he had never heard of the report that a private organization desiring to hire college personnel recently made a confidential study, found a number of "security risks" on the campus, and decided not to engage the college people. This report, had not been mentioned in the press at the time of the interview.

In published interviews, Dr. Taylor has denied having Communists on the faculty.

Dr. Taylor's views on religion and its place in the college are too complicated to list here; suffice it to say that the Church is not anywhere near the administration of Sarah Lawrence.

SERVICES HELD OFF CAMPUS

At present, 16 girls who were confirmed before coming to Sarah Lawrence, and two others, are attending Episcopal Church services and teas conducted by



FR. HOHLY: *Off campus, defense for college.*

tion, and is of major importance to the Church because of persons and basic principles involved.

Last fall the Americanism committee of the Westchester County American Legion decided to investigate the college which is a privately supported institution of higher learning for women in Bronxville, N. Y. A series of 14 questions were given to the trustees, many of whom are prominent civic leaders, including vestrymen of the Episcopal

TUNING IN: †Palm Sunday, celebrating Christ's triumphal entry into Jerusalem shortly before His crucifixion, is observed in many churches with the distribution of palm branches and singing of the hymn, "All glory, laud and honor." In some, a

service of blessing the palms is held, including reading of relevant passages in the Bible. The Collect, Epistle, and Gospel in the Prayer Book, however, concentrate on Christ's death, beginning the Passion readings of Holy Week.

the Rev. Owen Thomas, assistant at Christ Church, Bronxville. Fr. Thomas is chaplain at the college, and New York diocesan college worker.

Forbidden on campus, these services are held in a made-over garage just off the college grounds.

In spite of the efforts of Frs. Thomas and Hohly interviews with students reveal that the Church does not seem to be a powerful force at Sarah Lawrence. Even religious preference lists are denied the clergy. The Church Society for College Work picked Sarah Lawrence as a "specially tough nut to crack," and a two year program began there in September, 1950.

A coed told us that she thought "the lack of a religious foundation causes so many of my classmates to look for answers to problems based on strong government action, instead of self-control and discipline." She said, "One can get disillusioned awfully easily on this diet of man can solve all his problems, he's just a little powerhouse, and God, why, dear me, what an outdated theory that is." She added, "I am just finding my way back to religion, and I hope when Jim [her fiancé] and I have our children, we'll send them to a Church college, where at least they'll have a chance to appreciate religion."

Before Fr. Hohly released his statement to the press [see p. 9] he preached a sermon on freedom, so that his parish would know both their rights and their responsibilities in the matter. No one withdrew his financial support or condemned him for his stand. Many went out of their way to praise him for his courage. One Bronxville business man said, "It takes a mighty big man to do that. Fr. Hohly showed us all that he was harboring no grudges against the college, which has certainly prevented him from doing a full ministry to our own girls there, and he fought for his principles."

After Fr. Hohly released his statement, many things happened. First, he was the object of a special statement by the National Americanism Commission of the American Legion. The Legion's statement said:

NO PEA SHOOTER FIRED

"The Protestant Episcopal rector, who calls himself 'Fr.' Hohly,* is completely unknown to the country's leading anti-Communist experts. There is no record of any Rev. or 'Father' Harold Hohly ever

*Some Legion officials who are communicants of the Episcopal Church denied that any Episcopal priest could be called "Father." They said that only Roman Catholic priests use this title, and that this showed how "crazy" Fr. Hohly really was.

TUNING IN: ¶The use of either "Fr." or "Mr." as a title for a priest of the Episcopal Church is sanctioned by usage, although technically both terms violate St. Matthew 23: 9-10 ("Call no man your father . . . neither be ye called masters").

having fired as much as a pea shooter against Communism. Therefore his notions as to methods to be used in combatting Communism are not worth much. Communism is the serious menace that it is today precisely because of the thousands of other Rev. Hohlys who know nothing whatever about the nature of this evil and how to combat it but who are always ready and insistent on telling real experts and fighters what they should not do.

"As if eager to demonstrate his total and abysmal ignorance of the whole subject, the Rev. 'Father' Hohly got off this lulu.

"If correctly quoted it is tragically plain that the Rev. Hohly knows nothing whatever about the legally prescribed functions of the FBI.

"It also demonstrates that he is totally ignorant of, or willfully ignores that vast area of subversive activity still within the law about which neither the FBI or the Department of Justice can do anything. Therefore it remains the civic and patriotic responsibility of individual Americans and their organizations to perform. . . ."

The Legion's attack had been headed by John W. Saunders, chairman of the Legion's Westchester County Americanism committee. Mr. Saunders, who is the superintendent of the Sunday school at St. Thomas' Church, Mamaroneck, N. Y., is the brother of the Ven. A. E. Saunders, Archdeacon of Brooklyn, diocese of Long Island.

A number of persons showed this reporter copies of Herbert Philbrick's book, *I Led Three Lives* (McGraw-Hill Publishing Co.), which describes his views on how citizens should handle subversion or the suspicion thereof. Most often quoted was:

"The fight against the professional Communist leader will not be won by flag waving or name calling. If the inexperienced Red hunter cannot distinguish between a Communist and an innocent liberal, then he is also unable to distinguish a bona-fide Communist from a government counterspy."

Evidently, New York dailies are not convinced that Sarah Lawrence College is "red-dominated." The *Journal American* recently published a full page of pictures of the college. The *Journal American* does not make a practice of promoting "pink" institutions. The *World Telegram* printed an editorial that was not friendly to the college, but might have been far worse. Comment on Sarah Lawrence College by Frederick Woltman, Pulitzer Prize winner, and Scripps Howard expert on Communism, has been conspicuous by its absence.

A New York Times article of February 7th drew this comment from the American Legion:

"Master" and "Mister" are essentially the same word. The use of "Rev." with last name only (as "Rev. Hohly") is a grammatical error, since adjective titles like "Rev." and "Hon." are properly attached only to the given names or initials.

"The counter attack by the 'academic freedom' boys was not long in coming. The New York Times, as dependable as Old Faithful, was not long in erupting a hot mud bath on those attacking Communism in education."

Fr. Hohly has received letters from all over the USA praising him for his stand. There was a letter of support from Senator Herbert Lehman, who read Fr. Hohly's statement into the Congressional record. Deans of seminaries and presidents of Church-related colleges were among Anglicans who wrote. People who had never met Fr. Hohly, from as far away as Ohio and Florida wrote letters of support. Top officials at national radio and television networks in New York praised him. Veterans wrote that the Legion did not speak for them. Jewish, Roman Catholic, and Protestant clergy and lay people, joined Anglican priests and lay leaders in supporting Fr. Hohly's stand.

Letters from secular organizations like

SNOW STATUE



"O ye Ice and Snow, bless ye the Lord," is the caption chosen for this snow statue, sculpted by the Rev. Robert Fowkes. A black cloth backdrop was hung behind the statue and a floodlight illuminated it at night. Fr. Fowkes built it in front of the church where he is rector, St. Alban's, McCook, Neb. The figure caught the attention of many passing motorists and pedestrians, and also of the *McCook Daily Gazette* and *Omaha World Herald*, both of which papers published pictures of it. Fr. Fowkes copied the statue from a painting of Jesus in Gethsemane.

the American Civil Liberties Union came to Fr. Hohly.

DOORBELL RINGERS

After Fr. Hohly's letter, 175 corporation executives, manufacturers, lawyers, clergymen, clubwomen, and housewives according to the *New York Times* "rose in protest against barbed inquiries concerning 'Communism' aimed at Sarah Lawrence by the American Legion."

"Commuters were ringing doorbells and housewives were trundling baby carriages through the streets to circulate protests against critics of the college.

"Signers† of the protest against the Legion's inquiry are not identified with the college and some are members of the Legion."

They said:

"The moment private conviction however lofty, is made the equivalent of a legal right, the door is open to the tyranny of the obsessed few over the many—the very threat that the legion is said to be determined to fight.

"If there is to be an investigation, of any individual, school, or organization, let it be under safeguard of the law and not by headlines and innuendo."

The statement was drafted by Mr. Brendan Gill of the *New Yorker* magazine. It was circulated by a team of workers, headed by Episcopalians Mr. and Mrs. Thomas Campion, and Mr. and Mrs. Thomas Middleton. Of the 175 names, one-third are Episcopalians.

THE HERO OF THE STORY

Fr. Hohly said, "In the Church, we have to return, and start being interested again in Catholic sociology."

A public relations man said:

"Fr. Hohly is the hero of this story. He started the ball game, and led the team. It is a remarkable thing these days to get 175 business executives, etc., to buck McCarthyism on the local or national level, but here it was done. It shows what the Church can and must do. It showed us all the sacred priesthood at its best. We need bishops and Church councils, though, to show the same courage. Do you realize that many of the signers could have lost their jobs and they have endangered them? It is up to the Church to do the unpopular, to protect and to speak up. Here it has happened on the local level,

†They include A. L. Williams, vice-president and treasurer, International Business Machine Corp.; Robert Saudek, head, educational division, Ford Foundation; Wade Nichols, editor, *Redbook*; Professor Allan Nevins, Columbia; Professor Sharp, Yale; George Van Gorder, president, McKesson and Robbins; Ruddick Lawrence, vice-president, NBC; Julian Bryan, president, International Film Foundation; and Bernhard Auer, circulation executive of *Time* magazine.

TUNING IN: Catholic sociology is not very closely related to the general field of sociology. Drawing material from the sciences of theology, economics, politics, and philosophy as well as sociology, it is an effort to understand the present con-

What Fr. Hohly Said to the Legion

"The philosophy and the implications behind the 14 questions sent to the college cause me grave concern. I believe the implications behind those questions threaten some of the basic principles of freedom you and I both hold dear. . . .

"I do not like any Communism any more than you do. As a Catholic Christian I could not possibly be a Communist. But we do differ as to the methods to be used in combatting it. I believe the fear of Communism has led you and the Americanism Committee of the Legion to take steps which differ for the moment only in degree from those used in Nazi Germany and presently in Russia and Argentina. Thought control wrapped in the American flag is just as repugnant and as dangerous as thought control bearing the stamp of the hammer and sickle. . . .

"The type of thinking as indicated in your questions is making it increasingly difficult for honest liberals and conservatives to espouse any cause or movement directed to the removal of social injustice for fear of being called 'Communist' and being exposed to vicious and scurrilous attack. If the methods you are using are persisted in, Stalin will win America without spending a ruble or firing a shot.

"I cannot accept the major premise upon which your questionnaire and whole procedure is predicated. I do not believe the American Legion has the extra-legal right to question and demand answers from anyone as to their religious, political, or social beliefs. If you or any citizen has reason to believe that a person is engaged in subversive activities, let him call the FBI. That is the simple, direct, and American way of handling that situation.

"But let us take up one of the questions: Number five has to do with the willingness of a member of the faculty of the college to testify at the trial of a number of New York City school teachers who were accused and found guilty of subversive activity at a trial conducted by the Board of Education. The thinking and philosophy behind that

question terrifies me. It is the right of any individual to appear for the accused without being attainted should the accused be found guilty. Your question implies that since this faculty member was willing to testify on behalf of the accused who were subsequently found guilty, she herself is also guilty of subversive activity. . . .

"[This question is] typical of the remainder.

"Once you imprison men's minds, it is easy to imprison men's bodies. Your principles as adumbrated in this questionnaire follow the pattern—indeed they are kind of a blue-print of totalitarianism. . . . Here are the steps: A small group (at first), well organized and well disciplined, arrogate to themselves certain extra-legal powers and functions. They first told the party what and how to think. Then they told other people how and what to think. They too asked questions and demanded answers. In Germany and Russia the liberal minded faculty members of the colleges and universities were exiled or liquidated. Then they burned the books. The burning of the books preceded the concentration camps. But a very little time elapsed between the burning of the books and the Dachau, Belsen, and the crematoria in Germany and the slave labor camps on the steppes of Siberia. In Russia, the art, music and science must conform to the 'party line.' If the artists and scientists do not conform, they are 'purged.' I don't want anything like that to happen here. I don't want it even if the American Legion tries to sell it in the name of Americanism. . . .

"I know well the limitations of the human intellect. However, I will have no limitations put upon my mind except those which God Himself imposes.

"By these questions you have taken the first step, and a long one it is, down the slippery slope of totalitarianism. I am concerned for your liberty as well as my own. . . . If you and your committee persist in this extra-legal procedure there is no guarantee in the future as to who will be asking the questions."

and the lesson is this. 'Watch in your own community. Encourage your local priest. Don't be afraid, for the fight for democracy is a religious fight too, and right here at home.'

WORLD ORDER

Precious Cargo

The new U.S. Coast Guard Cutter *Courier* is not armed with guns. Its cargo, said the President of the United

States in dedicating the ship, is a precious one. "That cargo is Truth."

The *Courier* is a floating radio transmitter which is to broadcast programs for the Voice of America. It will move from place to place beaming the message of the Voice to people behind the Iron Curtain who have up to this time been unreachable.

The chief of Navy chaplains, Rear Admiral S. W. Salisbury, blessed the cutter at its dedication. The prayer he

dition of mankind and to interpret the will of God for modern society. Anglican leaders such as the late Archbishop Temple of Canterbury as well as Roman Catholic and Orthodox thinkers have written in this field.

used was written by a priest of the Episcopal Church:

"Oh God, Who art the way
The Truth and the Light,
Grant that all men may
seek Thee and find Thee,
and know the Truth
that makes men free."

"Receive, O Lord this
ship and the work of our
hands that it may
be the strong voice of
Truth crying in the
wilderness of man's
ignorance."

"May it be the voice of
love, of patience, of tolerance,
of sympathy, of hope and
of promise that
ignorance, misunderstanding,
intolerance, tyranny, fear
and want may be put
to flight forever."

"Through Jesus Christ Our Lord.
"Amen."

INTERCHURCH

By ELIZABETH MCCracken

Do Christians Segregate?

One of the most painful sources of controversy among Americans, the problem of segregation,¹ produced a characteristic result when brought up for discussion at the recent meeting in New York City of the General Board of the National Council of Churches. The result: disagreement. But agreement to disagree, at least temporarily, did not come until there had been some enlightening, and sometimes emotional, comments made by members of the Board.

The discussion came up after a report on the subject was submitted to the General Board for the second time (the first was at a meeting on January 30th). The segregation problem, as under consideration by the Board, is made even more acute because of the question of its Christian morality. The title of the report: "The Churches and Segregation." It was submitted as a not-for-publication document.

Bishop Sterrett of Bethlehem opened the discussion by saying:

"I could be more confident in voting for this document if it did not state that we cannot be true to our Christian Faith and practice segregation at the same time. Does this mean that if segregation is practiced in certain grade schools in the Deep South the people who practice it are not Chris-

tian? I know people who are as good Christians as myself, if not better, who do this. I wish that we might amend that part of the report to express the idea that we do not consider people who practice segregation in some circumstances as any less Christian."

Ralph M. Arkush, of New York, a member of the Russian Orthodox Church, said with vigor:

"I wish to speak against the amendment proposed. Bishop Sterrett's aim is not to hurt anyone's feelings. That is fine. But this document has been prepared with care and with the use of much time. I do not think it should be changed now."

A motion was then made that action should be postponed until the June meeting of the General Board. Mrs. Abbie C. Jackson, of Louisville, Ky., a member of the African Methodist Episcopal Zion Church, was not in favor of this:

"I should regret postponement on a matter of such importance as this. One of the most important issues of the day is segregation. It is wise that we should discuss this here, and revise the document if need be. To postpone it would be a blow to our people. I cannot agree with Bishop Sterrett that segregation is *not* a denial of our Christian Faith. I think it is."

Mrs. James Wyker, of Columbia, Mo., a member of the Disciples of Christ, said:

"I agree with Bishop Sterrett. In the South we are going slowly, as we must go. We are against segregation; we take our stand there on that as a principle. Working it out in practice takes vision and patience and time. It cannot be done all at once, nor at the same time everywhere."

Bishop W. J. Walls, of Chicago, of the African Methodist Episcopal Zion Church, agreed with Mrs. Jackson. Then, the Rev. Eugene C. Blake, of Philadelphia, of the Presbyterian Church, U.S.A., said:

"I should like to propose a new paragraph, stating that there are different degrees of segregation in different places, and explaining why."

Mr. Arkush pointed out:

"In certain places, segregation is imposed by law. A man obeying the law cannot be called un-Christian. He may be practicing segregation, and at the same time working against it by trying to get the law changed."

Dr. Ralph Waldo Lloyd, of Maryville, Tenn., a member of the Presbyterian Church, U.S.A., brought to light a new feature of the problem:

"I am one of those who feel compelled to support this document. It will be a

great help to the people in the North as well as in the South to have us take this firm stand. Segregation is just as much a Northern problem as it is a Southern problem. ['Hear! Hear!'] It is not only a Negro problem, either."

The Rev. Dr. John Q. Schisler, Nashville, Tenn., a member of the Methodist Church, moved that the vote on the document be postponed until the Chicago meeting of the General Board (June 11th). The motion was seconded and carried by a vote of 27 to 15.

The Abyssinian Baptist Church, New York City, voted March 23d to withdraw from the NCC because of its failure to pass the resolution on segregation. The Abyssinian church, Religious News Service explains, is a member of the National Baptist Convention, U.S.A., Inc., which is one of NCC's 29 member Churches. However, it is enrolled as an associated congregation in NCC, which means that it gives NCC direct support. It was this direct support that the congregation, which numbers 12,000, voted to withdraw.

No Source, No Supply

Drying up sources of narcotic supply through government action at international, state, and local levels was recommended in resolution by the General Board of the National Council of Churches. Other Board resolutions:

(1) Establishment of treatment centers where users and addicts may be classified, segregated, and given the benefit of specialized care, supplemented by supervised after-care.

(2) Establishment of an educational program, which would effectually reach young people and their parents, pastors, teachers, and community leaders.

Risk of Embarrassment

NCC's General Board listened with interest to a report on "Clergymen and Social Security" and then decided not to do anything about it after all. Reason: any action might be an embarrassment to NCC Churches in respect to the larger issue of Church and State, currently under wide discussion. This reason for objection was given by the Rev. Dr. Franklin C. Fry, Lutheran, supported by the Rev. Dr. Reuben E. Nelson, American Baptist.

A Great Antiseptic

The ecumenical movement, said Dr. W. A. Visser 't Hooft to the NCC's General Board, "is a great antiseptic, combating spiritual illnesses. Our unity must not be superficial. There is no deeper bond between men than the bond

argued that such rules are discriminatory in their effects and in conflict with the Christian principle of brotherhood. Some Christian spokesmen favor segregation on practical grounds, but few justify it theologically.

TUNING IN ¶Segregation, as generally understood in Church discussions, refers not to the natural tendency of people to associate with their own kind, but to the existence of rules and iron-clad barriers requiring separation between races. It is



BISHOP
STERRETT

of Christ. Jesus Christ is the only Contemporary of every person, in every place in the world. In Him alone can there be 'One World.'"

Dr. Visser 't Hooft, who is general secretary of the Central Committee of the World Council of Churches, was visiting New York on his way to South America. His office is in Geneva, Switzerland.

He said that from outside it looks as though the United States has much more leadership than it actually has. "So it is a great joy to come here and see your open-mindedness, your willingness to understand, your desire to be of help. If I need to come to understand, think how it all looks to those who have no such opportunities."

Summary of Action

Besides giving attention to the problems of segregation, narcotics, and social security, Religious News Service reports that NCC's General Board also:

(1) Commended the report of the Senate sub-committee on Ethical Standards in Government and urged clergy and lay groups to study it.

(2) Decided that revision and liberalization of United States immigration and naturalization laws to "conform to our democratic tradition and with our heritage as a defender of human rights" is "imperative."

(3) Approved a coördinated 1953 program in which all NCC's departments and divisions will stress "The Calling of the Church to Mission and Unity." The World Council's Central Committee has asked Churches to study this theme.

INTINCTION

Report of Liturgical Commission

By the Rev. FRANCIS C. LIGHTBOURN

The recently released *Report of the Standing Liturgical Commission on Intinction*¹ [L. C., March 30th] is, like all Gaul, "divided into three parts": I. The History of Intinction, II. The Present Situation, and III. Recommendations.

An introductory section calls attention in general terms to the extent of the practice, to its approval by the Lambeth Conference of 1948 "where conditions require it" (though "the Conference holds that administration from a common chalice . . . should continue to be the normal method"), and to action of General Convention of 1949, according to which

"a bishop having jurisdiction may authorize intinction as an alternative method of administration, provided, however, that the chalice shall in no case be withheld from any communicant of this Church who desires to receive in the manner now provided by the Prayer Book. . . ."

The present report is that which the Standing Liturgical Commission was directed by the 1949 General Convention to prepare for presentation to the General Convention of 1952.

Part I (The History of Intinction) is a carefully documented account of the relevant evidence from Biblical times to the present. Important points brought out here are: Jewish taboos, on hygienic grounds, against drinking from a common cup — taboos that may or may not have operated in New Testament times; the possibility that individual beakers may have been used at the Last Supper itself; the obscure origin of the Eastern Orthodox practice of administering intincted species by a spoon; and the wide use — despite repeated canonical attempts to forbid it — of intinction in the middle ages in the West, up until the time of the withdrawal of the cup from the laity (though from motives of reverence rather than fear of infection).

To determine the present situation (covered in Part II) the Commission sent a questionnaire "to all bishops having jurisdiction in the United States and territorial possessions." It received ninety replies, the results of which may be thus tabulated:

Number of dioceses	Extent of Use
8	Widely used (50% of parishes or more)
10	Commonly used (25-50% of parishes)
25	In a few places (5 to 10 parishes)
16	In two or three parishes
7	In one parish
13	None

The Commission believes that on the basis of these figures "the extent of the use of intinction is impressive" — despite the admitted fact that in parishes employing it not all communicants receive by that method.

Sixteen bishops reported that they had not specified any particular method, but where specific provisions were made the following results were obtained:

A. *Intinction by the communicant*, either in the common cup or in a special chalice:

10 bishops specify this method.
4 bishops recommend it.

B. *Intinction by the priest*, with wafer placed to the lips of the communicant:

12 bishops specify this method.
1 bishop recommends it.
3 bishops oppose it.
6 bishops personally prefer it, though they have not officially authorized intinction.

C. *Intinction by the priest*, with wafer placed in the hand of the communicant:

15 bishops specify this method.
3 bishops oppose it.

Method A (which on the face of it appears to be the least favored of all) is the one used in at least the majority of those dioceses in which intinction is most widely practiced. Where intinction is practiced the use of a special chalice was favored, according to the reports received.

Under Part III (Recommendations) the Commission holds that "the strong conviction and scruple which many of our people have against the use of the common cup should be accepted forthrightly and sympathetically."

Discussing very fairly the pros and cons of all three methods named, the Commission considers as "most preferable" method A ("Intinction of the wafer by the communicant in a small shallow chalice, especially designed for the purpose"). Though unwilling to recommend that either of the other two methods be discontinued, the Commission believes that method C (placing by the priest of an intincted wafer on the communicant's hand) "should not be further encouraged," and points out that method B (placing by the Priest of an intincted wafer on the communicant's tongue), though advantageous in some ways, "does not meet the primary purpose of intinction, namely, hygienic safety."

In order to avoid all doubt about the legality of intinction, the Commission proposes the adoption by General Convention ("according to the procedures laid down in the Constitution and Canons of the Church for due revision of the Book of Common Prayer") of two rubrics, one permitting intinction according to the terms of the 1949 Convention, and the other providing an alternative form for use "when the Sacrament is administered in both kinds simultaneously by Intinction":

"The Body and Blood of our Lord Jesus Christ, which were given for thee, preserve thy body and soul unto everlasting life. Take this in remembrance that Christ died for thee, and feed on him in thy heart by faith, with thanksgiving."

TUNING IN: Intinction is the practice of giving Holy Communion by dipping the consecrated Bread into the consecrated Wine, so that both are received together. Most theologians agree that either the bread or the wine alone should be regard-

ed as communion in the whole body and blood of Christ, since it is Christ Himself, not a part of Him, that the communicant receives. However, Anglicanism believes in obeying Christ's provision for two kinds—bread and wine.

¹Journal of the General Convention, 1949, p. 263.

UPON THIS ROCK

By Edna G. Robins

"THE Lord turned and looked upon Peter . . . — and Peter went out and wept bitterly" (St. Luke 22:61-62).

Peter's tears of contrition mark the beginning of his self-knowledge. He sees himself as he really is — big, blundering, self-assertive. His natural impulsiveness drives him, with loud protestations of devotion, into the forefront of Jesus' followers. He sees now how vain were his promises of fidelity to the Master, how cowardly was his heart when the treachery which had brought about the capture of Jesus threatened His disciples also.

Peter knows that he really loves the Lord. The beauty and nobility and sweetness that mark the character of Jesus have so attracted him that he has left all to follow Him — all, that is to say, but himself. In spite of rebukes, he must thrust himself forward, claiming attention by his thoughtless words, his unconsidered acts. Alone in the darkness he looks back over the months that he has passed in the company of Jesus. He had been admitted to the inner circle of the Master's closest friends. With James and John he had frequently been taken apart from the other disciples for some extraordinary experience. He should have learned humility, he should have grown in self-forgetfulness, as he witnessed the mighty acts, the terrifying glimpses of His majesty and power.

Yet when he sees the Lord walking on the water, he does not bow down and worship Him as Lord even of the waves of the sea. He has to bound up from his

place in the boat and try to imitate Jesus by casting himself into the water. He must show off. He must put Peter in the limelight. He thinks of the vision vouchsafed to him and his two companions on the mount when Jesus is transfigured before them. Although he is filled with awe at the wondrous sight, yet he cannot lose himself in worship, but must needs babble about building tabernacles,[¶] not really knowing what he was talking about.

And yet Jesus had often rebuked him. He had not spared him shame and humiliation. When the Lord tried to prepare the disciples for the suffering He would have to endure at the hands of the chief priests, Peter had declared that this simply must not be. And he had been surprised and mortified when Jesus had turned on him sternly: "Get thee behind me, Satan." And what Peter had rejected so vehemently had now come to pass, for the Master is now indeed in the hands of His enemies.

HOW CRUMBLING

Even as they had sat at supper that very evening, Jesus had spoken earnestly to him: "Simon, Simon, behold Satan hath desired to have you." And Peter had protested his loyalty and his willingness to suffer for his Lord. But again Jesus had foretold what would come to pass. He had foreseen Peter's denial, his cowardice.

It only hurts his heart the more to remember the time when Jesus had commended him. Peter had made his profes-

sion of faith. "Thou art the Christ,[¶] the Son of the living God." And the Master had blessed him and called him the rock on which He would build His Church. Peter's tears flow afresh as he thinks how crumbling a rock he had proved to be.

The hardest thing to bear now is the fact that he will never be able to speak to Jesus again, to tell Him of his sorrow and assure Him, in his heart-breaking humility, of his love.

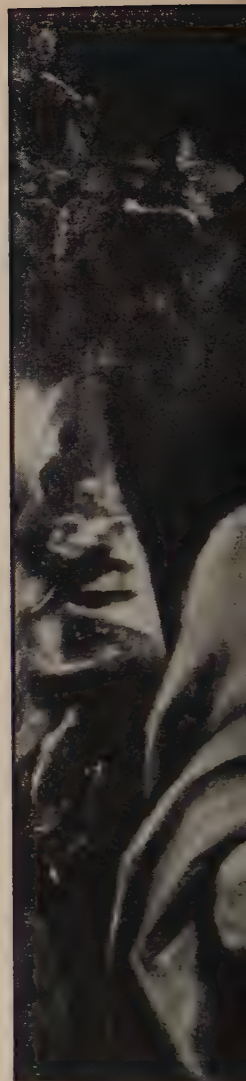
So the night passes in shame and self-reproach and Peter faces a day of dark despair. The Master is led forth, bearing a cross on which He is to die. And in His death, Peter sees the death of all their hopes for Israel.

SEARCHING QUESTION

When Mary Magdalene comes, on the first day of the week, with the astounding tidings that the Lord is risen, Peter hastens to the tomb to find it

TUNING IN: ¶A tabernacle originally meant a tent. Use of the word to mean a holy place began among the Israelites because in the migration from Egypt led by Moses a tent was necessarily the place of worship. ¶The statement that Jesus

is the Christ (i.e., the rightful King of the Jewish nation) seemed to His disciples to be completely in conflict with the idea that He could be captured and crucified. It was only after the Resurrection that they understood the paradox.



ST. PE

Deacons are

Practical

By the Rev. B. Franklin Williams

St. Thomas' Church, Pawhuska, Okla.



Phillips Memorial Gallery

NT, after having denied Christ.

empty. His heart is ready to burst with joy, for now he will see Jesus again and will be able to tell Him that he has learned his lesson, that he will serve Him henceforth with humility and self-effacement, that he will seek the lowest place.

Although Jesus can read his heart, He repeatedly asks Peter the searching question, "Lovest thou Me?" and lays His command upon him, "Feed my sheep." Peter rejoices at this mark of his Lord's favor, and not even the warning that he will be called upon to suffer greatly can take his joy from him.

When at last the time comes for Jesus to return to the Father, He blesses His disciples (St. Luke 24:50). As the Lord ascends into heaven, Peter is there with the rest to see Him depart, for he has repented and has been accepted as a good and faithful servant of the Lord, to become a strong rock of defense for the Church of Christ.

TUNING IN: ¶ The word *communicants* is used in three different senses. It may mean (1) the people who receive communion at any given service, (2) persons who are confirmed (who therefore have the right to receive communion), and

TODAY, the Anglican Communion uses the order of deacons as an apprenticeship for the priesthood. Out of deference to the past, the order is still continued, and a marking-time period is thus required of every man who enters the priesthood. He pauses for at least six months in an estate which handicaps the Church, so far as his effectiveness is concerned, and submits him to a personal frustration of too brief a duration to improve his character much.

There is a tendency on the part of bishops who recognize these facts to have their candidates spend at least some of their diaconate in seminary, so that they may be made priests shortly after graduation. But the seminaries are not especially happy about this.

Just before the last General Convention was opened, a detailed plan was published by the Rev. Frank Damrosch, Jr., in *THE LIVING CHURCH* for the expansion of the order of deacons and its usefulness [L. C., September 11, 1949]. The practical situation with which the Church is confronted, and which raises the question most critically, is the very tiresome congestion in administering Holy Communion in any parish of, say 250 communicants[¶] or over, at services on the great festivals. This is not mere impatience on the part of a hurried generation. The Liturgy is a drama (though not a theatrical), and a long lag in its action is a serious matter.

But the same argument with which Fr. Damrosch opened his article was discussed at length in the House of Bishops with respect to two other proposals. Three measures were offered to the Convention: (1) that the Convention authorize intinction;[¶] (2) that the lay ad-

ministration of the chalice be permitted; (3) that the creation of perpetual deacons be facilitated. I am of the opinion that the House of Bishops made the wrong decision on all three proposals.

First, intinction by special permission of the bishop on each occasion was authorized. In this the House of Deputies concurred. The Liturgical Commission afterward spoke the truth quite bluntly by saying that the General Convention exceeded its authority. General Convention cannot repeal any rubric of the Prayer Book by a joint resolution.[¶] But the Bishops and the Deputies may, as they did, announce by such a resolution that the Ecclesiastical Authorities of the various dioceses intend hereafter quietly to tolerate the violation of the rubric.

The second action of the House of Bishops was to approve by a large majority the proposal to permit laymen under the license of the bishop to administer the chalice at the Holy Communion.

EPISCOPAL SECRETARIAT

The origin of the order of deacons is traditionally traced to a critical situation in the Church at Jerusalem, as described in 6th chapter of the Acts of the Apostles. According to this account, it was devised to assist the apostles in practical administrative details of the Church's life. But from the very first, according to the traditional account, the order also shared the liturgical functions of the apostles. Philip baptized, though he did not confirm, at Samaria. He also baptized the Ethiopian eunuch. Stephen preached the Gospel.

In the time of Justin Martyr (2d century), we have clear testimony that

(3) those who are enrolled as communicants of a particular parish. ¶ *Prayer Book changes* must pass two successive General Conventions with each order (bishops, priests, laymen) voting separately. Deacons are not represented.

the deacons administered Holy Communion to the sick in private, with the host taken from the Bishop's celebration. By the time that the Church had come out from underground in the age of Constantine, we can see that the order of deacons had become the episcopal secretariat, institutionally speaking, and that its liturgical function was what it has to this day remained — an assistancy.

There is no reason at all why, when both these things are today seriously needed in church life, the Church's ancient provision should not be used. There is no logical reason in the world why some new and revolutionary idea, a breach of the ancient order, should be adopted when, lying ready at hand, is precisely what we need, already authorized.

The one fact which seems to confuse the minds of many people about the order of deacons is the assumption that deacons must be professional men, dedicated to what we think of as the clergyman's way of life. It is absurd to suppose that this is so. There is no very good reason at all why a man in deacon's orders should not continue his secular occupation. But to refer again to Fr. Damrosch's proposals, neither is there any reason why men who are ordained to the diaconate for the sake of solving this special problem need to be set apart in a separate class of the diaconate.

A deacon who is to function liturgically as a deacon, reading the Gospel, administering the chalice, and taking other customary parts of the ceremony of the Holy Communion, ought to be qualified to do just exactly those other things which a deacon has always been supposed to do: to instruct the young (we can certainly use him in Church school), to act as almoner where it may be so provided, and to baptize the children of the parish (presumably during vacancies in the cure). There is no question about his function as a preacher. He is authorized to read homilies, but he must be specially licensed by the Bishop to preach sermons, which license certainly need not be granted unless he has been trained for the function.

The accomplishment of these things appertaining to the office of deacon requires the knowledge of the Scriptures which any well-informed layman ought to have; a knowledge of the catechism and of the creed which ought to be in the possession of any devout, intelligent, informed layman; and a proficiency in the use of the Prayer Book which any man licensed as a lay-reader¹ ought to possess. Aside from this intellectual equipment, it requires upright Christian character.

If a bishop were going to authorize

a layman to administer the chalice at Holy Communion, this is the kind of man who ought to be authorized; and to leave out any of these qualifications could be a serious mistake. But if such men exist (and they certainly do), there is no reason at all why the bishop should not ordain them deacons. That is, there is no reason except the present canonical impediments — mainly, their examination by the Examining Chaplains.

The present canons now require the candidate for the diaconate to answer up on matters that do not specifically relate to the duties of his order — notably, preaching. Is it our intention to prevent as many men as possible from receiving deacon's orders without also intending to receive priest's orders? If so, I think more people need to see the position in which this puts us.

It was the debate upon altering this situation, and the action following the debate, which constituted the House of Bishops' third error with respect to solving the problem before them. They failed



to modify these requirements. The bishops proposed to give laymen the function of deacons, but they refused to create deacons to take deacons' functions. The reason for this seemingly illogical performance is the old one that is privately whispered but seldom publicly discussed: the bishops do not trust each other not to admit to the priesthood men with only deacon's training.

It must be admitted that there is ground for this distrust. Canon 32, Sec. 2, allows a deacon with limited preparation to be advanced to the priesthood if he "has served two years in the diaconate with good repute and suc-

cess." The obvious procedure is to adopt a similar canon for the type of "perpetual deacon" I am proposing, and to write "twenty" where "two" is written in Canon 32. But such an expedient does not seem to have been considered. Instead, the debate centered on a number of other arguments, some of which deserve consideration.

One argument which deserves very little consideration, and which was given a great deal, is the effect upon the Church Pension Fund of creating deacons with secular occupations. Now, the Church Pension Fund is the creature of the Church, and I see no reason for the House of Bishops to be in terror of it, or its actuaries. And in the second place, the Fund pays benefits to those clergymen and their dependents who have had minimum premiums paid upon their remuneration, and only to such beneficiaries.

Since this would certainly hold true of deacons under such circumstances as we have outlined, if the premiums were paid I see no reason why the benefits should not be granted. If they were not paid, there is no reason why anybody should be upset about it. In real experience, there is small reason to suppose that there would be many such claims, because in most such cases salaries would not be probable. At the most, small fees instead of stipends probably would be given.

An argument advanced by Bishop Mason, on the basis of his parochial experience with a perpetual deacon, seems to be deserving of thought. He pointed out that the relations between himself and his deacon were very happy, but that the same thing is by no means necessarily true of a deacon and the rector's successor. And exactly the same situation, and the same problem, arises in another contingency of which Bishop Mason spoke. What are you going to do with a secular businessman who has been ordained a deacon, and who faces a removal due to his secular occupation?

MISSIONARY PARALYSIS

The heart of the argument in both cases is the vocation of the man involved. If a man in the diaconate finds it necessary, either because he moves or his rector moves, to establish a new working relationship with a different priest, his real vocation to the diaconate is the critical question. He might, upon removal to another parish, find himself in contact with an openly inhospitable priest. He might face the same situation were he to remain into the tenure of a new rector.

But a deacon is primarily attached, not to a parish, but to a diocese. He is

TUNING IN: ¹A lay-reader is a male communicant (sense no. 2 or 3 on opposite page) licensed by the bishop to read certain parts of the Church's service. These include Morning and Evening Prayer (without the Absolution), the Litany,

the Offices of Instruction, and the Burial Office. Lay-readers serve under the direction of the bishop or under some priest. For urgent reasons, a lay-reader may, after special instruction and examination, be licensed to preach sermons of his own.

the bishop's man, not the rector's. And his assignment is the bishop's business. A deacon need only to indicate his unhappiness to his bishop to seek re-assignment. A man with a call to serve God in the ministry will certainly not be limited in his usefulness to one parish only.

But what, specifically, would a bishop do with such a "displaced deacon"? Throughout the length and breadth of the Church there has been much soul-searching as to why we don't grow as rapidly as some of the Protestant denominations, when we obviously have so much more to offer than any of them. And it's an old and painful fact that the Episcopal Church seems the last to grasp its missionary opportunities. We have characteristically waited for Pullman-car schedules to be established before sending in our workers.

One of the standing excuses is the lack of men who can be spared for the missionary venture. But the Protestant denominations organize congregations, and they use whatever leadership is available, poor as it may be. Of course, they make little or no distinction between their lay-readers and their ordained ministers, because to them function is mostly preaching, and anybody can do it if orthodoxy isn't important, even though some men do not do it well.

The Episcopal Church is not in that kind of position. Our people do not accept a lay ministry, and rightly so. But a deacon, a man with a round collar, a man who possesses a share of the apostolic ministry even though in a reduced degree, is on a different footing. And there is no practical reason why the bishops could not use precisely this kind of ministry in the organizing of new congregations.

If we had such a corps of deacons in every diocese, ready to move in with a minimum of equipment and money, to begin the organization of congregations and Church schools, perhaps under the supervision of an archdeacon,[¶] none of whom (save the archdeacon) need be professionals, much of our missionary paralysis might be loosened.

It is quite true that deacons, who were ordained with the anticipation of being assistants where they are resident, might be forced by the demands of their secular occupations to move, even from the dioceses in which they were ordained—even into dioceses where they were not especially welcome to the bishop. But a man with a true vocation will in time make himself welcome, and the problems to be encountered are certainly no more severe for the bishops than those they habitually meet in retired clergy who move uninvited to their dioceses.

TUNING IN: [¶] Archdeacons in the Episcopal Church are not deacons but priests who supervise the work of other priests and deacons in a group of mission churches. [¶] Mar Thoma means "Lord Thomas," referring to the Apostle, to whom is

THE MAR THOMA CHURCH OF MALABAR

The Rev. Emani Sambayya

Bishop's College, Calcutta, India



JUHANON MAR THOMA, an alumnus of Union Theological Seminary.

DR. JOHN BENNETT of the Union Theological Seminary, after his visit to India in the cold weather of 1950-51 said, "My greatest discovery in India is the Mar Thoma[¶] Church."

The World Council of Churches is determined that Kottayam, the citadel of this Church in India, shall be the scene of the next Conference of World's Christian Youth at the end of this year.

What is this church with an unusual name, and what is its fascination to the visitors from the West?

The most attractive feature of the Mar Thoma Church is that it is genuinely Eastern with a capacity to incorporate beneficial features of other churches. Inasmuch as it is a reformed branch of the Syrian Orthodox Church of Malabar, it is part and parcel of the Separated Churches of the East but nevertheless enjoys limited communion with a branch of the Western Church (i.e., with Anglicanism).

To get a complete picture of the Syrian Church in India it is necessary to

remember that in 1599 the Roman Catholic Archbishop of Goa secured the submission of that Church to Rome by a procedure not too creditable. The Syrians, with the exception of a very small minority, threw off the Roman yoke in 1653 and asserted their independence as the Syrian Orthodox. In the 19th century the Church Missionary Society of England sent out a mission of help to this ancient but inert Church. The English missionaries aimed at a thorough training of the Syrian clergy and at translating the Scriptures into Malayalam.

The Anglican ministrations have had a two fold result: (1) a sizable group of Syrians embraced Anglicanism, and (2) the zeal for reform was kindled in the Syrian Church. Abraham Malpan, a learned and devout priest, tried to carry out a series of reforms but was finally compelled, with his followers, to break away from the mother Church. The split was made final, and the reformed church under the title "Mar Thoma Church of Malabar," with its own Metropolitan, was established in 1889.

The Church had to begin at scratch. Privations were plentiful in the initial stages. In the formative period the new Church was very much influenced by the witness of example of the evangelical wing of the Church of England.

FULL OF PROMISE


The Mar Thoma Church adheres to the Apostolic ministry, observes the two sacraments of the Gospel and the five lesser sacraments, and uses unction in the ceremony of Christian initiation. The Church is now firmly established and is full of promise. Its two hundred thousand members are shepherded by over a hundred well educated priests. The Metropolitan, who is the supreme head of the Church, is assisted by suffragan bishops.

According to the custom of the Eastern Churches the Mar Thoma bishops are celibates.[¶] They are chosen from the ranks of the monks. The Church as yet does not claim to have religious commu-

(Continued on page 18)

traditionally ascribed the evangelizing of India. [¶] Celibate clergy are clergy who remain bachelors for religious reasons. Clergy who are waiting for the right girl to come along are not celibates—just bachelors.

Coal Dust on the Fair Linen

 WITH the historic ceremonies of Holy Week the Church enters again upon "the meditation of those mighty acts whereby God has given unto us life and immortality." Step by step we follow the Saviour along the Via Dolorosa, the Way of Sorrow, the way which — for Him — led to suffering and to death.

On Palm Sunday we see Him, amid the jubilant cries of those who recognize Him for their King, enter the Holy City, "meek, and sitting upon an ass, and a colt the foal of an ass." We speak of this as His "triumphal entry," and such indeed it was. Yet His was a triumph tempered by the anticipation of impending doom. For He knew that in His path lay the figure of the Cross — as it ever lies in the path of His followers. For a brief moment He was seen to "ride on in majesty," but He was seen none the less to "ride on to die."

On Maundy Thursday night He institutes that sorrowful, yet always joyful, meal that ever since has been the means par excellence of bringing Him in His fullness into our very midst. We see Him on the same night in the Garden of Gethsemane wrestling with temptation — the temptation to shrink from the ordeal that lies ahead. And we see Him emerge Victor.

Finally, on Good Friday itself, with bowed heads we see Him condemned to death, scourged, crowned with thorns, and led away to be crucified.

If there is a single thread of gold that runs through the texture of this world-shaking drama, it is the utter "denial of self" shown by the divine Redeemer: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"; "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children"; "Nevertheless, not what I will, but what thou wilt." In the most agonizing ordeal of history, the one thought of the chief Actor is to do the will of Him that sent Him and to serve those spectators whose nature He had come to share.

This "denial of self" is part and parcel of the very Design that set the stars in their courses; for it is none other than the moral perfection of God in action. And it is against such a background — the infinite goodness of a personal God — that sin, human sin, our sin, is seen in all of its horror. A speck of dust in a coal bin is inconspicuous, but let that same speck lodge itself upon a newly polished mirror, or upon an altar cloth freshly laundered for Easter, and it will be seen for what it is.

Just so: it is the dazzling splendor of the Face of God, shining through Christ, that spotlights human sin in bold relief.

Holy Week, supremely, is the time for facing the reality of sin — of our own personal sin, as well as of the corporate sin of society. Traditionally this is expressed in the association of the sacrament of penance with one's "Easter duty." For some, individual self-examination and the accusing of oneself before God of specific acts of wrong ("in thought, word, and deed") will be a genuine forward step toward that realistic facing of sin which the Prayer Book requires, especially in anticipation of Holy Communion:

"The way and means thereto [i.e. toward worthy reception of the Blessed Sacrament] is: First, to examine your lives and conversations by the rule of God's commandments; and whereinsoever ye shall perceive yourselves to have offended, either by will, word, or deed, there to bewail your own sinfulness, and to confess yourselves to Almighty God, with full purpose of amendment of life . . . Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime; repent you of your sins, *or else come not to that holy Table*" (Book of Common Prayer, p. 87).

This minimal obligation is enjoined upon all Churchmen as such. But in the course of spiritual growth, many will naturally (or will it not rather be supernaturally?) desire to implement their confession at the sacramental level, before a priest, as is also provided in the Prayer Book. For they will have come to see the witness of this to the corporate effect of wrong doing, the outlet thus provided for the "objectifying" of penitence (almost literally getting our sins "out of our system"), the attendant benefits of spiritual counsel, and — above all — the reality of this sacrament as a line of communication of God's absolution. The voltage of God's forgiving power is strong enough to jump the line, but the line is there, none the less, an assurance provided by God in His mercy.

So, with penitent hearts, shall we come pure and spotless to the "Lamb's high feast." "Easter triumph, Easter joy," shall be ours in full measure, because "sin alone can this destroy," and sin is something we shall have faced realistically, even as the Saviour of the world manfully faced suffering and death, but was raised to newness of life by the mighty power of God.

Failure in Leadership

WE cannot help feeling that the National Council of Churches has been guilty of a definite failure in Christian leadership, in its postponement, for the second time, of a carefully drawn background statement and resolutions against racial segregation. And we regret especially the fact that the head of our own Episcopal Church delegation, in an effort to tone down the statement and make it more generally acceptable, appeared to be the first to attack it.

We are confident that Bishop Sterrett did not really mean to attack the main argument of the statement, which agrees in general with a similar one adopted some years ago by the old Federal Council of Churches. His motion to delete one sentence was rather an effort to avoid seeming to read out of the Christian fellowship those who, perhaps because of circumstances beyond their control, actually practice segregation in their schools and churches. But by so doing he opened the door to counsels of timidity, with the result that by its postponement of action the NCC appeared to temporize with the whole problem. We are not surprised that one of the more vigorous Negro Baptist churches, acting on its traditional congregational basis, took prompt action to disassociate itself from the NCC and all its works.

We prefer the forward-looking statement of Dr. Ralph W. Lloyd, who declared that this statement would be of great help to people in the North as well as in the South, noting that "Segregation is just as much a Northern problem as it is a Southern problem."

Fortunately, postponement is not the equivalent of rejection; though in some circles it has been taken in that way. The National Council of Churches will have a chance to redeem itself at the next meeting of its general board, in June, and at the meeting of its general assembly next December. We hope that on those occasions it will abandon its counsel of timidity, and take its stand firmly with St. Paul, that "in Christ there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

As Dr. Shelton Hale Bishop wrote, in the guest editorial for our issue of February 10th, "The world looks to the Church to set the tone in human relationships." If Church organizations are content to follow far behind secular agencies in the matter of race relations, they are not living up to the Christian ideal that the world rightly expects of them.

Courage in Leadership

WHEN two secular institutions get into a public brawl, with no holds barred, it takes courage for a priest of the Church to step in and try to get the facts straight. This is what the Rev. Harold F. Hohly has done in the attack by the American Legion

on Sarah Lawrence College, as an alleged nest of Communist influence; and it is not surprising that both parties turned against him. Nevertheless the fighting priest emerges as definitely the hero of the occasion, and his courage has led to a determination on the part of the community to set its own affairs in order, and not to be stampeded into rash action by violent and ill-informed outside attacks, whether on the Right or on the Left.

This editor is a veteran, a member of the American Legion, and an avowed anti-Communist. Yet we are ashamed of the virulent language and the bitterness of attack by the Westchester county organization of the American Legion, apparently without adequate investigation of the facts in the matter. And we are ashamed that a Churchman and brother of a respected priest of the Church has led the attack, and permitted the smearing of the name of another priest of the Church who had the courage to call for a sane and reasonable approach to the problem.

We hold no brief for Sarah Lawrence College. It appears to be organized along definitely humanitarian and anti-Christian lines, and it has rebuffed every effort of the Church to reach its own communicants among the students. If there is Communistic teaching at Sarah Lawrence—a fact that has been alleged but, we think, not proved—we should like to see it eliminated. But we agree with Fr. Hohly when he wrote to the American Legion:

"I do not like Communism any more than you do. As a Catholic Christian I could not possibly be a Communist. But we do differ as to the methods to be used in combatting it. I believe the fear of Communism has led you . . . to take steps which differ for the moment only in degree from those used in Nazi Germany and presently in Russia and Argentina. Thought control wrapped in the American flag is just as repugnant and as dangerous as thought control bearing the stamp of the hammer and sickle. . . . If the methods you are using are persisted in, Stalin will win America without spending a ruble or firing a shot."

The American Legion has definitely over-reached itself in the Bronxville case, and has done more harm than good to the Americanism for which it stands. We are glad a priest of the Episcopal Church has had the courage to stand up and oppose its methods, and to rally the community to the defense of real American democracy against the pseudo-Americanism shown by the Legion in this case.

As for Sarah Lawrence College and its president, we wonder whether, when the dust settles, they will remember that the Church that they have rejected and repudiated was the force that stood up for them when they were attacked. Perhaps they will recall the statement attributed to Albert Einstein in the days of Nazi Germany; to the effect that when liberty was attacked in that country it was not the universities nor the press that stood out against the abrogation of human rights, but the Christian Church.

Mar Thoma

(Continued from page 15)

nities from which to select its bishops. Therefore it is the custom for the bishop designate to be formally initiated into monasticism before his consecration.

Though the system of celibate bishops has certain disadvantages, it is the one most suited to the Indian situation. The late Metropolitan Abraham Mar Thoma was widely respected and loved all over India as an ardent evangelist. He was educated in Madras and Toronto. His successor Juhanon Mar Thoma, the reigning Metropolitan, is an alumnus of the Union Theological Seminary, New York. The two young men who have just been selected bishops hold doctor's degrees of well known universities of USA.

The Mar Thoma Church does not provide any regular stipend for the support of its bishops. Wherever the bishop goes the faithful pay their respects to him by kissing his hand and making him a small gift in money. The present Metropolitan gets an allowance of \$30 per month for the upkeep of the Bishop's palace. In actual practice the Bishops live on their private means.

In the last two decades the Church has been active in the field of evangelism. Several thousands of depressed class folk have been received into the Church

through the labors of the Mar Thoma Evangelistic Association, which is a very strong laymen's organization in the Church. Every now and then bands of keen Christian young men set out on a quest of deeper religious experience through community life known as the *Ashram*. The Ashrams may be looked upon as active Christian cells of the society. The number of men offering themselves for the sacred ministry is annually on the increase. It is a very happy feature of the Church that it has a strong and well educated ministry.

The Mar Thoma Church is very fond of revival meetings, and claims to convene annually the largest convention in the world. The Maramon Convention has become a world famous institution, drawing its speakers from every part of the globe. Dr. Sherwood Eddy and Dr. Stanley Jones have addressed this vast gathering, which exceeds ten thousand.

DIFFERENCES AND TENSIONS

The Mar Thoma Church shows a keen appreciation of the Anglican Communion, to which it is very partial. The Mar Thoma Church is often said to be to the Eastern Church what the Anglican Communion is to the Western. From next year the Church hopes to follow the Western calendar, thus severing another link with the Eastern Church.

No statement has as yet been published by the Church setting forth its attitude to the newly formed Church of South India; but meanwhile the Metropolitan has decreed that his Church will continue to have communion with the ex-Anglicans in that Church.

The dispersal of the Mar Thoma Christians in India and the surrounding regions is wide. Almost every Indian city of some importance has a flourishing Mar Thoma congregation. Every year the Metropolitan undertakes long and expensive journeys to visit and bless the faithful. Plans are afoot for the consecration of a bishop with roving commission to keep in touch with the widely scattered flock of this new Church. The duties and jurisdiction of the bishop to be will not be dissimilar to those of the Bishop of Fulham or the Bishop of Gibraltar.

The Eucharistic Liturgy of the Mar Thoma Church is a revised version of the Liturgy of St. James. The present Metropolitan, who is keen on strengthening the liturgical life of the Church, says there are differences and tensions in his Church between the Catholic and Evangelical wing, and that his task is to hold the balance between the two. It is useful to remember that Anglicanism, though from a remote control, exercises a deep influence over this young and promising Church.



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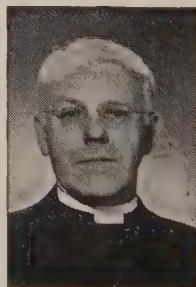
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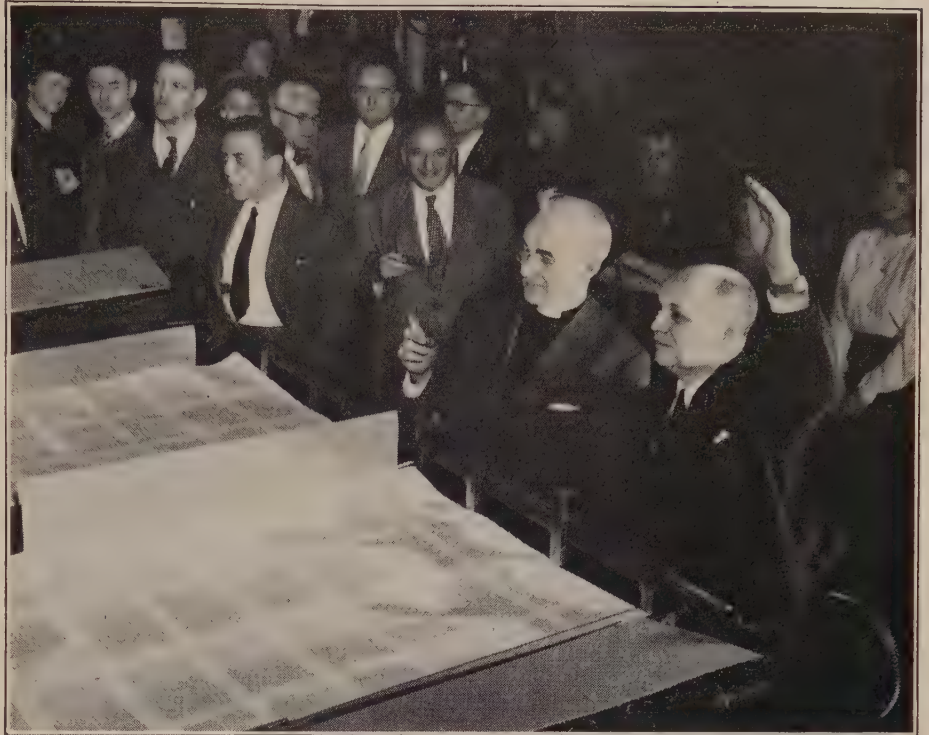
20th-Century Style

IN true 20th-century style the pressing of an electric switch by Dr. Roy G. Ross, Associate General Secretary, National Council of Churches, became a religious ceremony, a modern "sacramental," when it started the presses rolling at the inauguration of the printing of the Revised Standard Version of the Bible [L. C., March 30th].

The ceremony, marked also by prayer offered by NCC's General Secretary, Dr. Samuel McCrea Cavert, took place in the plant of the American Book-Stratford Press, Inc., Religious News Service reports. Simultaneously, the Revised Version also went on the presses in two other plants. Publication date is September 30th, by which time it is expected that nearly one million copies will be available.

Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, headed a committee of 32 scholars responsible for the revision begun in 1937.

Whether this revision will go down in history comparable to the King James Version (1611) time alone will tell — in this case a mere three and a half centuries.



RNS

START OF 1,000,000: Dr. Ross (in clerical collar) presses switch that inaugurates printing of Revised Standard Bible.

THIRTEEN years ago Oxford University Press published a pamphlet, *The Story of Our Prayer Book*, commemorating the 150th anniversary of the

adoption of the Book of Common Prayer. It was received with enthusiasm and tens of thousands were distributed with the compliments of the Press. The sup-

Innovation or Rediscovery?

By the REV. ROGER GEFFEN

URAS Saarnivaara's *Luther Discovers the Gospel* is a book that many non-Lutherans may miss simply because of its title (Concordia Publishing House. Pp. 146. \$1.95).

Written for Lutherans by the son of a Finnish Pastor, this study is nevertheless extremely important for Anglicans. It was published in Finland in 1947, and its author, who occupies the chair of theology at Suomi Theological Seminary, Hancock, Mich., has recently made it available in English in a revised version.

The significance of this book lies in the clear distinction it draws between St. Augustine's teaching about justification and that of Luther. Dr. Saarnivaara claims that most students, Lutherans included, suppose that Luther's contribution was merely a denial of the popular medieval concept of justification, and a rediscovery of the pure Augustinian doctrine.

Clearly, the Augustinian doctrine was not rediscovered by Luther, since he learned it from his Roman Catholic

teacher Staupitz. The earliest writings of Luther reflect this purely Augustinian teaching, a fact which has led so many to neglect the fact that Luther's mature teaching (so Dr. Saarnivaara maintains) is substantially different.

Dr. Saarnivaara puts his case with great clarity. He also points out the significance of the distinction which he has made. For example, he tells us that it enables Lutherans to avoid the absurd implications of believing that Luther merely rediscovered Augustinianism. The Council of Trent reaffirmed that doctrine as over against medieval misconceptions. Thus the Lutheran who does not accept Saarnivaara's conclusions seems to be asserting that Lutheran and Roman Catholic teaching are officially identical.

Some further implications of his conclusions will occur to the Anglican reader. The role which the more strictly forensic Lutheran concept of justification had in shaping the Calvinist doctrine (in which justification is stressed to the virtual exclusion of sanctification) is one

of such implication. Another, which seems to this reviewer to be latent in every sectarian point of view (including that of the Roman Catholic Church), is the way in which these conclusions fly in the face of the Scriptural assurance of a "faith once delivered to the saints."

"In this phrase, 'saints' means the early Christians, and to say that the correct understanding of justification was unknown until God revealed it through the mature Luther, implies that God led his Church astray until the time of Luther. It is the same kind of implication the novel Papal doctrines have, for they imply that God led even St. Thomas Aquinas astray about Infallibility and the Assumption. Both the Lutheran and Roman Catholic teaching make nonsense of the Vincentian Canon, that the Christian Faith is that which is held everywhere, in all ages, by all the faithful.

The Anglican reader of *Luther Discovers the Gospel* will want also to re-examine the Prayer Book, to see where it stands, in the light of Saarnivaara's clearer distinction.

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BOOKS

ply was soon exhausted but the demand was not.

In response to many letters expressing the hope that it would be reprinted, Oxford redesigned the form of the pamphlet,



used the beautiful Prayer Book window of the Washington Cathedral in full color for the cover, added new plates and pictures, and revised the text. The result is *The Story of the Prayer Book*.

The pamphlet was recently offered free of charge to every member of the Episcopal Church clergy in the United States in such quantities as they desired for distribution. The response to this offer was slightly staggering. In less than two weeks Oxford received requests for over 250,000 of *The Story of the Prayer Book* from 1600 clergymen.

It is now in the third printing and the total number of booklets requested is expected to exceed 300,000.

Of Interest

SOME years ago this editor, as a mission priest, came across *Seeing It Through*, by J. Warren Albinson, and was favorably impressed by this confirmation manual. Recently it has had a second printing—the first since Fr. Albinson's death (Available from rector, Cecil County Coöperative Parish, Elkton, Md. Pp. 91. Paper, price not given.)

The People's Priest, by John C. Heenan, Bishop of the Roman Catholic diocese of Leeds, England, consists of a number of chapters on the priestly life, comprehensive in scope and with much common sense advice, but, by reason of their Roman viewpoint, of limited value to Anglican clergy (Sheed & Ward. Pp. xi, 243. \$2.75).

Msgr. J. P. Carroll-Abbing's *A Chance to Live*, subtitled "The Story of the Lost Children of the War," is an account of man's inhumanity to man by the Italian "Fr. Flanagan," who tours America on behalf of Italian Boys' Town (Longmans. Pp. vii, 216, with several plates. \$3).

An important treatment of a neglected field: *The Structure of Caroline Moral Theology*, by H. R. McAdoo (Longmans. Pp. xii, 179. \$3.50).

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ARKANSAS—"You've given me a breath of fresh air," said General Douglas MacArthur to the Rev. J. Hodge Alves, rector of Christ Church, Little Rock, Ark., after a service of Morning Prayer on March 23d.

General MacArthur, his wife, his son, and his staff attended service in Christ Church as the first step in a program set up for his visit to the city of his birth. The general and his brother, Malcolm, who died in childhood, were baptized in the old Christ Church chapel on May 16, 1880, while their father was stationed with troops in the Little Rock Arsenal.

In response to the presentation to him of a Bible, by a trustee of Gideon International, General MacArthur said, "I'm not going to let you get off with just one Bible, I want 30,000,000 for Japan."

ARKANSAS—The series of tornadoes that hit Arkansas on March 21st bypassed Church property. They passed through 10 counties, none of which have churches. Many Churchpeople participated in relief work under the direction of the Red Cross and Salvation Army.

TENNESSEE — Church property got off easier in Tennessee's second recent tornado than in the first, which all but demolished the Church of St. Mary Magdalene, Fayetteville [L. C., March 16th, late edition, and 23d]. The second Tennessee tornado struck three weeks, almost to the hour, after the first. It touched only two places in which there is Church property, Dyersburg and Bolivar. In both places the churches

are in mid-town. The tornadoes swept only the outskirts.

PENNSYLVANIA—Former Associate Justice Owen J. Roberts of the Supreme Court of the United States, who is also a prominent Philadelphia attorney, has announced that a national provisional committee, to be known as Associates of Christ Church, has been organized under his chairmanship. The new organization, composed of nationally prominent figures, will determine how Philadelphia's historic Christ Church can most effectively be used in a program "to renew and strengthen the religious ideals that are the spiritual foundations of our democratic system."

OLYMPIA—Christ Church, Seattle, burned mortgages on both the church building and the rectory at its annual parish meeting. This leaves the parish free of indebtedness. The church is near the campus of the University of Washington.

NEVADA—Caught in the act of burglarizing the office of Trinity Church, Reno, Nev., a thief was almost, but not quite, captured. The rector, the Rev. John T. Ledger, who did the catching, tussled with the burglar. But the burglar was armed and able to escape. Fr. Ledger was not hurt. A week earlier another burglar had visited the church, and, with Fr. Ledger not on hand, made off with \$40 of collection money.

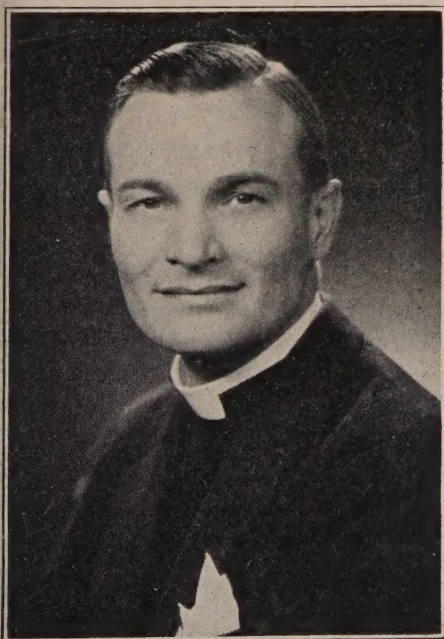
CONNECTICUT—A total of \$102,000 had already been contributed to Connecticut's million dollar Episcopal Development Program in mid-March. Gifts reported came from the first areas in the diocese to be organized. The campaign, opened early in 1952, aims at raising one million dollars for the Church's work in Connecticut by the end of the year.

NEW YORK—The Rev. G. Clare Backhurst has been unanimously elected to succeed the Rev. Samuel Moor Shoemaker, D.D., S.T.D. as rector of Calvary Church, New York City, and was to take office on April 1st.

Dr. Shoemaker warmly approved the appointment as "crowning with joy and satisfaction my closing days in Calvary Parish."

Mr. Backhurst has been rector, locum tenens, since Dr. Shoemaker resigned three months ago to take over his new charge as rector of Calvary Church in Pittsburgh, Pa.

Before coming to New York Mr. Backhurst was chaplain of Detroit's Wayne County Hospitals and rector of St. Thomas' Church in Trenton, Mich. He is married and has three children. His father is the Rev. George Backhurst.



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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"

Joseph G. Hubbell

Joseph G. Hubbell, 76, a member of the diocesan council of Chicago, died January 27th in the Evanston Hospital, Evanston, Ill. Mr. Hubbell, who had been a communicant of St. Luke's Church, Evanston, for 38 years, has served his parish as a vestryman for more than 15 years and had been a member of the diocesan council since 1943. He was a deputy to the General Convention in 1946 and was a member of the diocesan department of Christian education and of the department of Christian social relations. He is survived by his wife, Sarah, two sons, two daughters, and nine grandchildren.

Ernest S. Ballard

Ernest S. Ballard, 66, corporation lawyer, civic leader, and senior warden of Christ Church, Winnetka, Ill., died March 18th after a long illness.

Mr. Ballard, who had been a vestryman of Christ Church almost continuously since 1932, had been senior warden since 1943. He was a member of the diocesan Standing Committee for some years and in 1945 was elected president of the Laymen's Association (organized in 1938 by the Bishop and Trustees to liquidate the diocesan debt).

He is survived by his wife, Elisabeth, three daughters, and four sons.

Mary Cleveland Williams

Mary Cleveland Williams, 79, widow of the Rev. Luther G. H. Williams, died in Lubbock, Texas, after a three-year illness, on March 12th. Her husband was vicar of St. Paul's on the Plains, in Lubbock, from 1926 until 1930.

Beloved for many years by friends within and without the Church, Mrs. Williams was a Christian example wherever she went. One friend, a newspaper woman, wrote of Mrs. Williams in her daily column:

"She had no interest in fashions and fancy foods and parties and the many small interests that make up the thoughts and conversations of many women. This great woman was concerned about bread and employment and security and the physical comfort for all races, creeds and colors.

"Christianity to Mrs. Williams was not a pastime; it was a testimony.

"It was Mrs. Williams' fate to suffer terrific pain for many months. She met the test of that long illness, not with stricken resignation, but with hope in her heart. Until the pain became almost unbearable, she joked of her condition, even to her blindness ('There are things I was tired of seeing') and turned the conversation from herself to people and events."

Mrs. Williams is survived by three daughters, a son, two sisters, a brother, five grandchildren, and one great-grandchild.

OVERHEARD IN A CLOISTER

SUN shines on day, Brother;
Stars shine on night.
Dawn and dusk are good, Brother;
Good, dark and light.

Wind comes from hill, Brother,
On heath to play.
Birds sing or sleep, Brother,
Stream slides away.

I glimpse no heaven, Brother,
Golden and white,
Fairer than here, Brother,
God's day and night.

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CHANGES

Appointments Accepted

The Rev. C. A. Cole, who formerly served St. Martin's Church, Charlotte, N. C., is now rector of St. John's Parish, Charleston, W. Va.

The Rev. Grant Folmsbee, formerly chaplain and executive secretary of Episcopal Community Service and vicar of St. Andrew's Mission, Dallas, Tex., is now vicar of Epiphany Church, Commerce; Holy Trinity, Bonham; and St. Mark's, Honey Grove, Tex. He is chaplain to Episcopal students at East Texas State Teachers' College. Address: Route 1, Commerce, Tex.

The Rev. Francis H. Glazebrook, Jr., formerly curate of St. Peter's Church, Morristown, N. J., will become rector of Christ Church, Swansea, Mass., on May 1st.

The Rev. Alfred J. Haines, formerly rector of St. Luke's Church, Kearney, Nebr., is now rector of St. Matthew's Church, Oakland, Md. Address: 109 Second St.

The Rev. H. Paul Osborne, rector of St. Paul's Church, San Antonio, Tex., has been appointed a member of the board of the San Antonio Housing Authority. Address: 1326 Willow St., San Antonio 8.

The Rev. Wallace M. Pennepacker, formerly associate rector of St. John's Parish, Memphis, Tenn., is now rector. Address: Box 6008, Memphis 11, Tenn.

The Rev. Donald Read, formerly curate assistant of Christ Church Cathedral, Hamilton, Ontario, is now rector of St. John's Church, Auburn, N. Y.

The Rev. William Reid, formerly vicar of the Church of the Epiphany, Grove City, Pa., in charge of the Church of Our Father, Foxburg, is now rector of St. Mary's Church, Beaver Falls, Pa. Address: 806 Lincoln Pl.

The Rev. Roy F. Schippling, formerly rector of St. Andrew's Church, Los Angeles, is now assistant to the dean of St. Paul's Cathedral, Los Angeles.

The Rev. Harold S. Strickland, vicar of St. Luke's Church, Excelsior Springs, Mo., will also be director of Christian education and youth for the diocese of West Missouri. Address: 726 Old Orchard, Excelsior Springs.

The Ven. John H. Townsend, archdeacon of Southern Colombia, is now also archdeacon of Northern Colombia. He was appointed by Bishop Gooden of the Panama Canal Zone at the recent convocation of the district in Panama. Archdeacon Townsend succeeds the late Ven. Gideon C. Montgomery, who served only a short time as archdeacon of Northern Colombia.

Armed Forces

Lieut. Col. Edward L. Aldworth, assistant director, Air Force ROTC, for 14th Air Force, with HQ, Robins AFB, Ga., reports that his mail should not be addressed there but to Box 514, Warner Robins, Ga.

Chaplain (Major) Robert K. Gumm, formerly addressed at Chaplain School, Fort Slocum, N. Y., may now be addressed at 509th Bomb. Wing, Walker AFB, Roswell, N. Mex.

Resignations

The Rev. Harold Pattison, retired priest of the diocese of Long Island, recently completed five months of service as locum tenens of St. John's Parish, Charleston, W. Va., and has now turned the parish over to its new rector, the Rev. C. A. Cole. Before their departure, Dr. and Mrs. Pattison were presented with a handsome silver water pitcher and tray by St. John's parishioners.

The Rev. Charles A. Rantz, rector of the one hundred year old Church of the Ascension, Claymont, Del., will retire on June 1st because of poor health. The Rev. Mr. Rantz has served the Church of the Ascension for nearly 33 years. He is chairman of the board of examining chaplains of the diocese of Delaware and chairman of its committee on constitutions and canons. The Rev. Mr. Rantz has four times been elected deputy to General Convention and has held important diocesan offices.

Changes of Address

The Rev. Thomas M. Gibson, who is in charge of the Church of the Holy Cross, Morgan Park, Chicago, is now living in the rectory adjoining the recently completed church building. Address: 1201 W. 111th Pl., Chicago 43.

The Rev. Elvage McIntosh, retired priest of the district of Alaska, formerly addressed in Tacoma, Wash. and San Francisco, may now be addressed at 0324 S. W. Nebraska, St., Portland, Ore.

The Rev. Frederick C. Randolph, who is serving St. John's Church, Lancaster, Ohio, formerly addressed at 306 E. Mulberry and at 122 S. Maple, may now be addressed at 222 N. High St. in Lancaster.

The Rev. Paul M. van Buren, who has been doing graduate work at Basel University, Basel, Switzerland, may be addressed for all purposes at 55 St. Jakobstrasse, Basel.

Ordinations

Priests

Arkansas: The Rev. Charles Bagnall Hoglan, Jr. was ordained priest on March 18th by Bishop Mitchell of Arkansas at St. Peter's Church, Conway. Presenter, the Very Rev. C. P. Lewis; preacher, the Bishop. To be in charge of St. Peter's Church, Conway, Ark. Address: 925 Mitchell St.

Connecticut: The Rev. Henry Hurd Brul was

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LIBRARIES

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ordained priest on March 9th by Bishop Gray of Connecticut at St. John's Church, Bridgeport, Conn. Presenter and preacher, the Rev. J. W. Huthens. To be vicar of St. Andrew's Church, Devon, Conn. Address: 287 Bridgeport Ave.

Dallas: The Rev. Frank Gracey Rice was ordained priest on February 20th by Bishop Mason of Dallas at St. James' Church, Texarkana, Tex. Presenter, the Rev. T. H. Carson; preacher, the Rev. Dr. C. A. Beesley. To be vicar of St. Thomas' Mission, Atlanta, Tex.; St. Martin's, New Boston; St. Stephen's, Hughes Spring. Address: Box 371, Linden, Tex. The new priest is also developing a new work in Linden.

South Florida: The Rev. James Remley (Knox) Brumby was advanced to the priesthood by Bishop Louttit of South Florida at St. John's Church, Brooksville, on February 25th. Presenter, the Rev. Arnold Charnock; preacher, the Rev. R. M. Man.

To be in charge of St. John's, Brooksville, and St. Margaret's, Inverness, Fla.

The Rev. Edward H. Manning was advanced to the priesthood by Bishop Bram, Suffragan Bishop of South Florida, on March 5th at All Saints' Church, Lakeland, Fla., where the new priest will be assistant rector. Presenter, the Rev. W. F. Moses; preacher, the Rev. C. E. Wood.

West Virginia: The Rev. Jerome Davidson Rodgers was ordained priest on March 15th by Bishop Campbell, Bishop Coadjutor of West Virginia, at St. Mark's Church, Berkeley Springs, W. Va., where the new priest will be in charge. Presenter, the Rev. F. F. Bush, Jr.; preacher, the Rev. J. W. Hobson, Jr.

Deacons

Kansas: Mortimer Glover Hitt was ordained deacon on March 17th by Bishop Fenner of Kan-

sas at St. Peter's Church, Pittsburg, Kans., where the new deacon will be in charge. He will also serve St. Mary's, Galena, and St. Stephen's, Columbus. Presenter, the Rev. H. R. Kunkle; preacher, the Bishop. Address: 306 W. Euclid, Pittsburg, Kans.

Milwaukee: Clifford Allen Buck was ordained deacon on March 8th by Bishop Hallock, Bishop Coadjutor of Milwaukee, in the Chapel of St. Mary the Virgin, at Nashotah House, where the new deacon is a student. Presenter, the Very Rev. V. E. Bolle.

Minnesota: W. A. D. Foster was ordained deacon on November 12th by Bishop Keeler of Minnesota at St. George's Church, St. Louis Park, Minn. Presenter, the Rev. R. C. Schmuck; preacher, the Rev. B. W. Hummell. To be vicar of Christ Memorial Church, Grand Rapids, Minn., and to serve the Church of the Good Shepherd, Coleraine. Address: Box 424, Grand Rapids, Minn.



GO TO CHURCH DURING LENT

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Avenue
Rev. James Jordan, r; Rev. Neal Dodd, re
Sun Masses: 8, 9:15, 11. Daily 9, ex Tue & Fri 7. MP 8:30 & Ev 5:30 Daily. Fri Sta & B 8. C Sat 5:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett, 261 Fell St. nr. Gough
Rev. Francis Kane McNaul, Jr.
Sun Masses 8, 9:30, 11 (High & Ser): 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 by appt

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLORADO

ST. ANDREW'S Rev. Gordon L. Graser, v
2015 Glenarm Place
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10; Thurs 7; C Sat 5-6
Three blocks from Cosmopolitan Hotel.

WASHINGTON, D. C.

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8;
Mass daily ex Sat 7; Sat 12; Prayer Book days 7 & 12 Noon; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun Masses 7:30, 9:30, 11; B 8; Daily Mass Wed & Fri 7, 10:30; others 7:30; C Sat 4

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;
Also Fri (Requiem) 7:30; MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fann, D.D., r; Rev. R. W. Seaman, c;
Rev. P. E. Leatherbury, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

ATLANTIC CITY, N. J.

ST. JAMES' Rev. Robert F. Beattie
North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs & HD 10:30 HC

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

Key—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
Sun Masses 8, 9:30, 11 Sung, Ser; Last Sun Sol Ev, Ser & B; Daily 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 MP & HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed); HC; 8:30 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 9:30 & 11 Ch S, 11 Morning Service & Ser, 4 Ev, Special Music; Weekdays: HC Tues 10:30; Wed & Saints' Days 8; Thurs 12:10; Organ Recitals, Fri 12:10
The Church is open daily for prayer.

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Cho Evensong Mon to Sat 6

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser, 4:30 Vesper Service; Tues-Thurs 12:30 Prayers; Thurs & HD 11:45 HC

HEAVENLY REST Rev. John EMis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11; Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5, 7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 & by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun Masses: 8, 9:15, (10:30 MP) 11, 5 Sol Ev; Daily: 7:15 MP, 7:30, 10 Mon, Wed, Sat, 6 EP

NEW YORK CITY

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily, 8:30 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery;
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily: MP 8:45, EP 5:30; C Sat 8-9, by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7 ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering, B.D., ass't.
Sun 8 HC, 11 MP, 15 HC; Fri 12 HC; Evening, Weekday, Special services as announced

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs & Hd 9:30, EP 5:30, C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7; Int & B Fri 8; C Sat 8 & by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues, Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed 9:30 HC; C Sat 7:30-8

PARIS, FRANCE

HOLY TRINITY PRO-CATHEDRAL
23 Ave. George V
Very Rev. Sturgis Lee Riddle, dean
Sun 8:30, 11 Student Center, Blvd. Raspail